
VOL. III.] *Saturday, August 23, 1817.* [No. 22.]

Seventeenth Anniversary Meeting of the
CHURCH MISSIONARY SOCIETY, (IN LONDON.)

THE Annual Sermon for this Society was preached by the Rev. Daniel Wilson, on Tuesday morning, the 6th of May, at St. Bride's: this church being more convenient than St. Anne's, Blackfriars, on account of its greater proximity to the place where the meeting is held. The Sermon was founded on John iv. 35, 36; and the present very remarkable state of this country, with respect to its means and disposition to communicate the Gospel, and the openings in the Heathen world for its reception, afforded Mr. Wilson an opportunity of giving a most impressive view of the state of the world, and our duty to act accordingly. He considered the text under the two heads of "the aspect of the fields," and "the encouragement to the reapers to enter into them."

The Annual Meeting was held, as usual, at Freemason's Hall, at two o'clock. The Right Honourable Lord Gambier, Vice Patron, and President, in the Chair. The Lord Bishop of Gloucester, Mr. Wilberforce, Mr. Grant, upwards 100 clergymen, and more than 1200 other members of the Society, ladies and gentlemen, were present. Many were unable to get in, for want of more room.

A suitable place for the annual meetings of the various Benevolent Societies of the country, somewhere in the neighbourhood of Lincoln's Inn Fields, has long been wanting. We confess that we should greatly rejoice to see a building erected, which would contain 3000 persons, who would, if the building were erected with this design, hear with perfect ease, both to themselves and to the speakers.

His Lordship, the President, opened the business of the meeting with that piety which so eminently marks his character, praying that the spirit of their great Master might be present on the occasion. The Secretary then read the Report, which was by far the most encouraging which the Society has yet had to present to the public. The accounts from Africa were particularly promising; 21 adults amongst the re-captured Negroes having been baptized in one day at Regent's Town, in the colony of Sierra Leone. The income of the Society, notwithstanding the difficulties of the times, had increased more than 3000*l.*, and amounted last year to 19.000*l.* But such has been the calls upon its funds, that its expenditure has exceeded its income nearly 2000*l.*

The Bishop of Gloucester moved the printing of the Report, and called upon the meeting to bless God for the success which he had been pleased to give. A success which manifestly called for their admiring gratitude and determined perseverance. This motion was seconded by the Rev. Mr. Paterson from Russia, who stated the encouraging fields of labour in Tartary, Turkey, and Persia,

under the patronage of the great and good Emperor Alexander. Alluding to the death of the late Martyn at Spiraz, he stated his hope, that the Society would exert themselves in Persia, till they had built a christian church over the tomb of Martyn. He mentioned several circumstances showing the disposition of Mahometans to receive the word of God.

The Rev. Dr. Thorpe made a very animated speech relative to the scenes of the Society's labours, and the interest which his countrymen in Ireland felt in the progress of this cause: he concluded, by making a motion approving of the proceedings of the Society, which was seconded by R. H. Inglis, Esq. and carried unanimously.

The Assistant Secretary, in acknowledging the thanks of the meeting, expressed his persuasion that all united in giving the glory of any good done to God alone. He contrasted the scene which he then beheld, with what he had seen in Africa at the same time last year, in the school at Yongroo, and in the worship of the spirits of the dead. He trusted that the encouraging tidings which the Report contained from Africa, would excite the meeting to exertions and prayer.

Charles Barclay, Esq. M. P. moved thanks to various friends of the Society, which was seconded by the Rev. R. P. Beachcroft, Rector of Blunham, who, after an interesting address, concluded with a peculiarly appropriate and eloquent quotation from Bishop Hall's writings, as the universal testimony of Scripture to the Saviour, the great subject, ever to be brought before the Heathen.

The Rev. J. W. Cunningham, of Harrow, in moving thanks to the preacher, which was seconded by the Rev. David Hughes, disclaimed all intention of praising him; yet could not avoid noticing the energy of his delivery, and the vast accumulation of well-authenticated facts which he brought before the public.

The Rev. Daniel Wilson beautifully marked the danger of self-admiration and self-praise creeping on the mind, instead of a simple reference of all to the glory of God. He accepted the thanks only, as expressing the pledge of the meeting to exert themselves anew in this cause.

The thanks to the noble President and Chairman being respectfully moved and seconded by the Rev. Edward Burn and the Rev. Hans Hamilton, his Lordship replied, by stating, that he considered his connexion with these Societies as a greater honour than any earthly titles or distinctions. His Lordship concluded the meeting by reading, with much devotion, the 117th Psalm, which had been sung in the church that morning.

We cannot but remark, with thankfulness to God, that throughout the day, the genuine spirit of the Gospel seemed remarkably to prevail—an humble ascription of all glory to God, with affiance on his grace and blessing, and sincere affection toward other Christians in their exertions to extend his kingdom in the world.

The Rev. Mr. Corrie, one of the chaplains of the Hon. East

India Company, who resided several years in India, returned to this country about two years ago for the recovery of his health, which has happily been re-established. On the 14th of April, he embarked again for India, where, we trust, he will long be spared as a blessing to the country.

He is accompanied by the Rev. Bernard Schmid, and his brother, the Rev. Deocar Schmid, two Lutheran clergymen; and by Mr. John Adlington, who is intended for orders, but too young to be yet ordained. They all sailed in the Carnatic, for Calcutta.

This Society has granted £100 toward the establishment of the Missionary Seminary at Basle in Switzerland—the same institution to which the Missionary Society last year presented £200.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Anniversary Meeting of the British and Foreign School Society was held on Tuesday, May 13th, at Freemason's Hall.

Before eleven o'clock in the morning, the hall, which was fitted up with great neatness, for the accommodation of ladies, was filled in every part by a respectable throng of persons of distinction; a considerable number of ladies and gentlemen of the Society of Friends were also present.

Soon after twelve o'clock, His Grace the Duke of Bedford entered the hall, and took the chair amid great applause. His Grace was accompanied by the Marquis of Tavistock, Sir John Jackson, Bart. Sir Jas. Mackintosh, M. P. Mr. Barclay, M. P. Mr. Brougham, M. P. His Excellency the French Ambassador, Lord Ossulston, Lord Wm. Russel, the Sultan Katteghery, Baron Strandman, Dr. Hamel, Mr. Mallett, the Secretary of the Elementary School Society at Paris, Mr. Moran, and a considerable number of Ministers from various parts of the country.

When the Duke of Bedford took the chair, he informed the Meeting, that his Royal Highness the Duke of Sussex, who took a deep interest in the well being of the Society, was every moment expected. His Grace begged leave to repeat the deep interest which he should ever take in its welfare.

The business of the day was then opened, by reading the Report of the current year's proceedings. This Report was of the most gratifying kind—the sum of 10,000*l.* which was required to clear off some of the old debts, and erect a proper School-house, had, with an additional sum, been procured within the last year. Mr. Owen, of Lanark, had contributed 1000*l.* to this vested subscription. It appeared from the Report, that the system of this Society had been widely spread in every quarter of the world. In the Borough Free School alone 12,000 children had been educated; independently of its being the centre from which instructors were initiated into the system, and sent to every part of the world. A Jews' School, for the education of 400 boys, had also been established in Houndsditch. The Auxiliary Society, in Southwark, had also done much in support of the system; and the Parish of Newington had erected a School on the principle of association;

which would be opened in a few days. The most satisfactory accounts were also received from Scotland and Ireland: in the latter country, the Catholic Clergy, in many instances, lent their aid to the diffusion of education according to this system. The same intelligence was received from India, where the Missionaries co-operated in the undertaking. The most favourable accounts had also been received from the Continent of Europe. In France, according to the information conveyed by Mr. Moran (who first introduced the system into that country,) the most liberal support had been given by the King, the Duke de la Chartre, Count Lainé, and several Prefects, and other Functionaries. His Majesty had directed that the Catholic and Protestant boys should be educated in different shools, to admit of their receiving religious instruction from their several pastors. In Russia and the north of Europe it received every support. In Rome no objections were started against its introduction, and Cardinal Gonsalvi, on the part of the Pope, desired that the books of the Society should be forwarded for perusal. In the kingdom of Hayti it had also obtained a footing. In Spain, Africa, America, Sierra Leone, and other places, similar success had marked its progress.

William Allen, Esq. the Treasurer, then read the financial statement of the accounts of the Society. The Treasurer took a retrospective view of the great difficulties the Society had to struggle with in past years, yet he could not help acknowledging the hand of God in its support; for in a moment when there appeared to be no immediate prospect of help, and those few friends who joined with the late lamented Joseph Fox, had exerted themselves to the utmost, they received a sum of 500*l.* from a benevolent individual. This worthy man, whose name he might now mention, was Richard Reynolds of Bristol, who at different times had contributed between 2 and 3000*l.* to the funds of this Institution. And when he viewed the prosperous situation of the Society, which is this day freed from the incumbrance of its debts, and the buildings erected with only a further advance of 2,500*l.* he could not help thinking, that if ever the hand of Providence was manifested in support of a benevolent institution, it was evident in this.

Sir John Jackson proposed the adoption of the Report, on which he pronounced the warmest panegyric.

The Rev. J. Townsend seconded the motion, and took a warm and energetic view of the state of education in this country. He said, that he should be ungrateful indeed, if he were not an advocate for gratuitous education, having himself received it in Christ's Hospital. The Rev Gentleman paid a just tribute to the early instruction he had received from an excellent mother, and very beautifully described the importance of education to the present and future welfare of man.

The Marquis of Tavistock proposed a motion of thanks to the Prince Regent, and their Royal Highnesses the Dukes of Kent and Sussex, for their patronage of this Society.

Mr. Chas. Barclay, M. P. seconded this motion, and paid a just

tribute to the merits of the Society. Wide as this system of education had been diffused, there were, he was sorry to say, 6000 children uneducated at present in the Borough of Southwark.

The noble chairman lamented the absence of the Duke of Sussex, which he apprehended was occasioned by indisposition. He then read a letter from the Duke of Kent, dated Brussels, May 6th, which contained the strongest expressions of His Royal Highness's anxiety for the success of this Society.

Major Torrens proposed a vote of thanks to the Duke of Bedford, as President of the Society. He pronounced an eloquent panegyric upon his Grace, whom he described as the hereditary friend of all that was noble, free, and liberal, in England. He also described, in forcible terms, the quantity of female talent which this country produced, and strongly urged the advancement of the Female School.

His Royal Highness the Duke of Sussex entered the room amidst the applauses of the Meeting.

The Rev. John Paterson gave a most encouraging account of the general disposition of the people in many parts of the continent to read the Scriptures; and mentioned the case of a number of boys at Gottenburgh, who, of their own accord, had formed a Juvenile Bible Society, which amounted to 400; and that some of the boys who had no money at command subscribed a penny per week, to be taken from their dinner allowance. He mentioned the universal instruction of the people in many parts of Sweden, which he had visited, and the custom of that country in refusing marriage to persons until they were able to read. He paid a just tribute to the Emperor Alexander, who, among the various objects of his expanded benevolence, was engaged in promoting Schools on the improved system.

The noble chairman acknowledged the thanks of the Meeting, declaring, that such were the transcendent advantages of this Institution, that he dared not have withheld his support and exertion in its favour.

George Phillips, Esq. in proposing a vote of thanks to the Ladies of the Committee, strenuously urged still greater exertions in the female department, from the important effects which education always has on the human mind, and very properly described those advantages in promoting the happiness of families, as servants, or the mothers of families. He expressed his regret, that the female department appeared to be deficient in the state of its funds, and relied on the assistance of the Ladies to support this important department of the Institution.

The Rev. Dr. Waugh, in seconding the motion, took an extensive view of the blessings of instruction. Like the God of nature, in an intellectual point of view, it said, 'Let there be light.'—Light is daily diffusing its beams in all directions; and, while the ladies are entitled to the warmest thanks of the Meeting for their active exertions, he reminded them of the strong claim which is laid on them from the rank which they held in society. Here the

342 *Anniversary of the British & For. School Society.*

Rev. Doctor engaged the attention of his audience by some lively and interesting sketches of the inferior station of women in various parts of the world where education has not extended itself, nor Christian principles become established.

His Royal Highness the Duke of Sussex proposed a vote of thanks to the Treasurer, Secretary, and Committee. His Royal Highness paid a just tribute to the Treasurer, who had supported this cause, when, but for him and one or two others, it would have sunk—and very eloquently stated his conviction, that the broad and liberal ground which this Society took, was the bounden duty of every man who respected the rights of conscience. It was the way to include every class, allowing their parents to worship God, and train up their children according to their own religious principles. His Royal Highness stated, that on these grounds, although he could add little to the observations which had been made, he considered it the duty of persons in the highest stations of rank to support such an institution as this.

Thos. Fowle Buxton, Esq very eloquently seconded the motion. In allusion to the Treasurer, who had stated his willingness to resign his office into other hands, Mr. B. remarked, that when the Society was in extreme difficulties—when, year after year, the Treasurer was called upon for further advances—when every thing was difficult and discouraging—the worthy Treasurer said nothing about resigning his office. Now, when the Society is in prosperity and in flourishing circumstances, the Treasurer modestly conceals himself behind the Noble Chairman, and is willing to yield up an office, no longer calling for such anxious cares, into other hands. He need not say, that such a resignation could never be thought of by the members of this Institution, or his services ever forgot.

The Rev. Dr. Schawbe acknowledged the thanks of the Meeting, both for the Treasurer and himself.

Sir James Mackintosh moved the thanks of the Meeting to the benevolent individuals who, by their exertions, had raised the sum of 11,024*l.* 13*s.* 1*d.** for liquidating the debts, and the erection of new buildings. In the most eloquent manner this gentleman descanted on the benefits of education. He stated, that by documents laid before the House of Commons, it appeared that the punishment of criminals cost this country 150,000*l.*† annually. This large sum is expended in inflicting misery and pain on our fellow creatures. He did not say that any blame was attached to the Government of this country for this expenditure. He declared his conviction, that the punishment of criminals was benevolent in its effects on society, and that the laws were administered in the most admirable spirit of mercy by our judges. But a small part of this sum, if laid out in the instruction of children, would do more to prevent this infliction of pain and unhappiness, than all the punishment arising from the execution of the laws; and it would have the im-

* Nearly Fifty thousand Dollars.

† Two thirds of a million of Dollars.

immense advantage of rendering persons, who, by ignorance, are growing up to be the pests of society, valuable and useful members of the community.

The Rev. Dr. Mason, Secretary to the American Bible Society, rejoiced in the spirit of British benevolence, and in the individuality of the objects of different institutions. He considered it his greatest happiness to be present at the meetings held in London, at this season of Christian exertion.—While he respected his native country and its government, he was proud that British blood flowed through his veins. He was happy to say, that the same spirit was widely diffused in America; and education was making rapid progress on that continent.

The Rev. Mr. Hillyard paid a tribute of respect to the Noble Chairman and the Marquis of Tavistock, for the exertions made in the neighbourhood of Bedford, not only for the relief of their temporal necessities, but in supporting schools, and dispensing to them the bread of life.

The Rev. Rowland Hill highly approved of the plan of the Institution, and remarked, that since their establishment, the Sunday Schools in Southwark were increased from 2 to 3000: and he was happy to see the instruction of children on week days united with the benefits of religious instruction at their respective places of worship on Sundays. He rejoiced in what is doing by another Institution among the children of the Establishment, but he could not agree to the exclusion of those who dissent from it. Including the Catholic, half of the population may be considered as dissenters.—Should this large mass of our fellow subjects be doomed to ignorance because of the religion of their parents? Were such a dreadful event to take place, in a generation or two we might expect a large proportion of them to become barbarians.

R. H. Marten, Esq. the Rev. Jacob Snelgar, and the Rev. E. J. Jones, addressed the Meeting; and his Royal Highness the Duke of Sussex concluded, by moving the thanks of the Meeting to the Noble Duke in the Chair.

EXTRACT OF THE SPEECH OF DR. MASON, OF NEW-YORK,
at the Anniversary meeting of the London Missionary Society.

My respected and honoured Christian Friends—Had I consulted merely my bodily feelings, I should not have attempted the task of addressing you this day: and did make an attempt to decline what I account both an honour and a happiness. But I confess that I felt the blush mantling in my cheek when I thought of shrinking from a little bodily exertion in giving my tribute of respect and reverence to a society that is sending out my fellow sinners, fellow Christians, fellow ministers, to carry their body and their blood into the service of Jesus Christ. Fifteen years ago, this day, or near it, I had the ineffable satisfaction of witnessing the zeal, the love, the efforts, of the London Missionary Society. And never shall I forget, Sir, the impression that was made upon my heart at the parting scene. Never can I forget the evident presence of the

spirit of grace and supplication, with the vows, and thanksgivings, and wishes, that were poured out at the conclusion, by a reverend and honoured Friend now present. I had not then the expectation that I should once more be permitted to witness a scene on which the angels of God, (if on any on this globe) look down with delight. Inspiration tells us that angels are all ministering spirits, sent forth on a ministry for them who are to be heirs of salvation : and when the business is to send that salvation to the stray sheep who are not of this fold, if there be ever a general rendezvous of the angels, it is to witness the transactions connected with such an object.

It has been my lot, Sir, in the course of divine providence, to see things that have impressed upon my soul more than ever the necessity, importance, and difficulty, of missionary labours. We think, my Christian friends, we sometimes think, that our hearts *do* feel for the miserable state of the Heathen, who are without those glad tidings of great joy, that cheer our days, and tranquillize our nights. You *do* feel : but you feel, I was going to say, by halves :—to have the sensation come with all its power into your bosoms, you should *see* what you now only *hear*. I have been in countries nominally Christian, where there are millions upon millions bowing to stocks and stones with the blindest devotedness ; exceedingly exact in their superstitions, but without a thought of God or eternity. The bonds wherewith Satan holds the minds of men are such, that it is almost impossible for me to resist the exclamation, as I contemplate these scenes—that in very deed the progress of the Gospel among people who have become the servants of idols, is itself the greatest of all external demonstrations that it came down from heaven. For if there be any thing that can touch these people, open their eyes, or make even a crevice for the entrance of a pure, spiritual, and eternal hope into their breasts, it is that power which compels all resistance to give way.—Here I saw of what stuff a missionary ought to be made. Here I saw, that zeal, excited by a variety of concurring circumstances in a Christian country, that has not counted the cost, is likely to evaporate. Here I saw, that faith, and love, and devotedness, as well as some important intellectual qualities, of which common sense is by far the most valuable, are indispensable to him who hopes to make an impression upon those that are without God, and without the Gospel. Here I saw, that any man who means to be a servant of Jesus Christ, in this cause, must go without conditions, except it be that his Master shall stand by him as long as he is engaged in his work. And if we are not satisfied that we are ready to have our blood spilt the next hour, we are not fit for the work, Sir.

There is one view of the operations of this Society which deserves very particular attention. We have had a great many finely-spun theories upon human society. We have had many of the wise men of this world—whose wisdom in this as well as every thing else where the kingdom of God is concerned, is mere foolishness ;—who will insist upon it, that there is no possibility of making

men Christians unless you first civilize them. You must make them artisans, agriculturists, carpenters, tailors, and bakers—a sort of practical philosophers.—You must have the science of what they call Government introduced; they must be political economists; then, forsooth, you may make them Christians. Just as if the Son of God built the kingdom of his grace and glory upon political economy, Sir!—No, Sir, the great secret is this; the grace of God will do more than all the human schemes in existence—tame the wild heart. And then, whatever belongs to that which embellishes the human character, follows in the train of the Gospel of Jesus Christ: for it stands eternally true, that ‘he who spared not his own Son, but delivered him up for us all, shall with him also freely give us all things.’

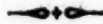
Permit me to press upon the minds of this Christian audience, one of the singular, the original honours of this institution. I believe, Sir, it was in the bosom of the (London) Missionary Society, that the gospel spirit of catholic love and fellowship originated. If my memory does not deceive me, till that period, Christians were looking at their different peculiarities through a very thick mist. And we all know what a fog is: every man knows, that if he see an object through a mist, it has a vast and imposing appearance; but when he comes up to it, it dwindles to nothing. The light and warmth issuing from this Society have driven away the mist: and Christians that were jangling about a variety of little things have found that they were not worth their pains or trouble. They have discovered, with great surprise, that they are practically one in Christ Jesus. Out of that gospel spirit of catholic benevolence, that unites believers in the Son of God, whatever be their external forms, have proceeded, unquestionably, in a very great degree, all the other forms of noble munificence in this country. Had there been no Missionary Society, there would have been no British and Foreign Bible Society: and I cannot help marking, with particular care and tender feeling, the march of the Divine Providence. Here is first the Missionary Society. The Missionary must go and break up the fallow ground: he must go and tell the poor Pagans that there is a Bible, and what it is worth: then minds are excited to multiply this Bible—to follow up the blow—enter the breach—and pour in this Bible among the nations who have been apprised of its value, and of its coming.—And permit me to repeat that general idea which has been communicated this day, that, with all the reverence and respect that I feel for THE BIBLE SOCIETY—(*let its name and praises be suspended in letters of gold from the wings of angels, and carried under the light of heaven from one end of the earth to the other end of the earth;*) but permit me to say, Sir, that if there be nothing but the Bible to be sent, the world is never to be converted. Yet I would say; Fill the land with Bibles; put one in every house, in every chamber; God in his sovereignty may call some by the efficacy of his Word alone to shew the power of his arm; yet that will not convert the nations. Why? Because it is not the Master's ordinance for

converting the nations. The Master's ordinance is, "Go into all the world, and preach the Gospel to every creature." And what amazing advantages are given to the living teacher, when he cannot put his foot upon an acre of Pagan soil without finding a Bible ! He can go and teach the Heathen with that Bible in his hand. It is *the two together* that are to convert the nations. Our Lord has told us that the lips of flesh and blood shall be the instruments of conveying peace, life, holiness, and happiness. Such then are the wonderful steps of Divine Providence. Had the Bible Society commenced its attempts before the Missionary Society, it would in all probability have been unsuccessful.

Now it is not to be expected that such a system as this should proceed without difficulties, and very great ones ; if it did, it would bear upon its forehead a mark of a no very desirable sort. You are not to suppose, that the Devil will allow his throne to be subverted without a struggle : that he is going to sit down in despair : that is not the history of that fiend.—Thanks be to our Lord, who subdued Satan. The Devil is against you, Sir ; "but through God," as the Psalmist says, "we shall do valiantly, for he it is that shall tread down our enemies." If he undertake to do it, Sir, no matter how weak we are.—There may be difficulties with respect to pecuniary resources. We profess to be Christians, my friends. A faith that does not work is under the curse both of God and man : but the stronger the true faith is, the more it will work.—There is among Christian people themselves a sort of practical Atheism. They are afraid to trust the Providence of God. They not realize the doctrine and fact of God's special Providence. Now, that God, who has all things in his hand, only calls you to pay the same respect to him in this matter, as you would pay to the word of an honest man. He said to Israel, when labouring under a severe chastisement, "Prove me now herewith ; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Who ever made the experiment, and found it to fail ? Whoever was the worse for honouring God with his substance ? Let the man step forward, who can, and charge God with breaking his word. "Honour the Lord with thy substance, and with the first-fruits of all thine increase ; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." He is the God of the seasons, the God of the elements ;—that God commands us to honour him with our substance. That society which teaches faith to others, must live by faith itself. We must keep our eye fixed upon the end. God has promised that his knowledge shall cover the earth, as the waters cover the sea. It is the Church of the living God that must extend her own limits, under the immediate auspices of the Captain of salvation. We know not the peculiar day, or the year, in which the Son of man shall appear : but we do know there is no time to be idle. You cannot fold up your arms now ; the business presses harder and harder. Behold, the Son of man cometh ! Christians who are labouring in this great work are like John the Baptist, preparing

the way of the Lord, and making his paths straight. The sound of their Master's feet is behind them. Ultimate success is sure. Already the iron band of the Hindoo caste begins to give way : and I thank my honoured Friend for the idea about the Chinese wall beginning to totter. Go on, and one stone of that wall shall not be left upon another. One one word more. We all know what apprehensions have been entertained for the condition of Great-Britain.—Fears without and fears within.—There is a protection to the island of Great-Britain, better than all your fleets, your armies, your statesmen, your heroes, (I speak without derogation of any of them) the holy seed is the substance thereof.

I have to move, Sir, that the cordial thanks of this Society be given to the Rev. George Burder, the gratuitous Secretary, &c. &c.



BIBLE SOCIETY OF BALTIMORE.

Extract from the sixth Report of the Managers, presented at the anniversary Meeting of the Society, 23d Sep. 1816.

ONE hundred and seventy-three octavo Bibles, six hundred and forty-nine common Bibles, three German Bibles, thirty-three German Testaments, and one quarto Bible, have been distributed during the past year. The managers received 150 dollars as a donation from the Female Auxiliary Bible Society of Baltimore, and also ten dollars from a private contributor, for the purpose of purchasing Bibles to be sent to the Western part of our continent.

By a resolve of the Managers, which has been carried into effect, 100 dollars is appropriated as a donation from this society, in aid of the funds for supplying the Chinese with Bibles.

The Brevier octavo Stereotype plates, a part of which had arrived at the last annual report of the Board of Managers, have been received, a press put in operation, and an edition of the Bible, consisting of 500 copies, has been completed. A second edition of the Bible, to consist of 2,500 copies, is in such a state of forwardness, as to afford flattering hopes of a speedy completion ; the expense of which, however, will far exceed the balance now in the Treasury.

The Managers cannot deny themselves the pleasure of stating, to their constituents, the grateful sense which they cherish for the aid received, in establishing the Stereotype Press, from our national government, by a remission of the duties upon the imported plates. They also owe a debt of gratitude to Major Barry, who made a present to the Society, of an elegant and appropriate stamp.

A view of the fiscal concerns of the Society, is exhibited by the following abstract from the accounts which are kept by the gentleman who has that department under his care, viz :

348 *6th Report of the Bible Society of Baltimore.*

Balance by the last annual statement - - - -	\$ 13 28
Cash received last year - - - - -	4265 27
	<hr/>
	4278 55
Disbursed - - - - -	3441 50
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Balance in the hands of the Treasurer - - - 837 05

The Directors of the Bible Society of Baltimore, were induced to decline the invitation to become auxiliary to the institution of the American Bible Society by a variety of considerations. They are persuaded that the vast extent of territory to be represented, must render a National Society in reality impracticable, and that the attempt will eventuate in the establishment of a Bible Society in New-York, acting upon the disposal of funds drawn from every part of the Union. They are persuaded that these funds may be more judiciously employed by the Trustees of Societies having a local acquaintance and a local interest in the several States and Counties where the necessary means are to be procured. They are persuaded that the inevitable expense of conveying delegates from every principal Society, many of which are greatly remote from the proposed centre of their operations, will deter many Societies from appointing any representative, and will diminish materially the means of usefulness in others disposed to send delegates. They are persuaded that there will be less active co-operation in the cause, when the agents to employ the funds raised, are distant and unknown; that the subject of Bible Societies will be less talked about, less felt and understood, than if the objects of benevolence were wholly dependent upon the zeal, wisdom and bounty of their own neighbourhood. They believe, finally, that while a National Society can never long be conducted with vigour in so great an extent of country, all the valuable purposes of a National Institution can as well be effected by an intimate epistolary correspondence among the distinct and independent State and County Societies.

They are happy, notwithstanding, to aid in giving an extended circulation to the pious and zealous sentiments of the body entitled "*The American Bible Society*," and they therefore present to their constituents, the conclusion of the address of that Society to the American public.

Officers of the present Year.

Rt. Rev. Bishop Kemp, D. D. *President*; Rev. Mr. Neal, Rev. Mr. Bartow, *Vice-Presidents*; Rev. Dr. Kurtz, Rev. W. E. Wyatt, *Cor. Secretaries*; Mr. Evan Thomas, *Rec. Sec.*; Alex. Fridge, Esq. *Treasurer*.

REVIEW of the observations relating to the American Bible Society contained in the above Report.

The object of Bible Societies is momentous. Whatever has a material bearing upon the great enterprises pursuing in Christendom to promote an extensive circulation of the holy Scriptures, must

be interesting to all who duly estimate the precious gift of Divine revelation to a fallen benighted world; and great is the responsibility attached to the public expression of opinion, or the adoption of measures, calculated to impede that circulation. That there should be difference of sentiment between the directors of different Bible Societies, as well as of any other bodies of men, in relation to the expediency of certain plans of operation, is to be expected: but the religious community have a right to expect also, that in all questions of moment concerning the best means of attaining the great end of Bible institutions, the decisions of those who manage their affairs be the result of deliberate and mature examination; and when reasoning is undertaken to be supported by facts, those facts be *well ascertained* and *correctly stated*. This is the more important, when these decisions are to be published to the world in annual reports, which come out in the name and under the sanction of large and respectable associations of Christians, and which are widely circulated and read by all descriptions of men, and of course produce an extensive influence on public opinion. This importance increases with the magnitude of the design which is the subject of deliberation. Now, if ever an undertaking on this side the Atlantic for promoting the dissemination of revealed truth,—from the catholicity of its views, the extent and importance of the operations it contemplates, the greatness of the resources it is designed to call into action,—deserved most serious, profound, faithful, candid, and prayerful consideration, before it should meet with public opposition, or be treated as visionary, certainly a NATIONAL BIBLE SOCIETY FOR THE UNITED STATES was entitled to that consideration; on the part of those especially who conduct the concerns of institutions founded expressly for the same grand object,—the widest practicable diffusion of the sacred oracles amongst the destitute. That some powerful machinery was wanted to give greater scope and efficiency to Christian exertion in the Bible cause in this country, previously to the formation of our National Institution, had been pretty extensively felt for some time antecedent: but the practicability of framing an establishment suited to answer the great ends desired, was not so manifest, nor so generally believed in, until a system combining the advantages required, and adapted to the actual state of this country, was digested and presented to view. Such a system was exhibited in the constitution of the American Bible Society, framed by a convention of delegates from upwards of thirty Societies, met in this city in May 1816. This constitution, after mature deliberation, was adopted by the unanimous vote of that convention; and was shortly afterwards published, in a pamphlet, together with an account of the proceedings of the convention, and its address to the people of the United States, and was proclaimed in newspapers and magazines from one end of the Union to the other. Numerous Bible Societies in almost every part of the country took the earliest opportunity to declare themselves auxiliaries to this National Institution; many new Societies were soon formed for the

express purpose of aiding it; and great and good men of every political and religious denomination expressed their approbation of its design, made large donations to its funds, and accepted of offices under its constitution. Surely these facts afforded a strong presumption in favour of the National Society. If the directors of other societies doubted the correctness of this presumption, was it not their obvious duty to examine with care and candour, the Constitution of the American Bible Society; to ascertain the principles on which it was founded; to weigh the arguments which had been advanced for and against it; and to trace the rise, progress, and success of similar institutions in other countries, before they decided on expressing a disapprobation, which might in any measure restrict its usefulness?

The preceding principles and facts we consider indisputable.

Let us now examine in what manner the Directors of the Baltimore Society have regarded or disregarded them in their statement contained in their sixth annual report. In that document are the following passages.

“The Directors of the Bible Society of Baltimore were induced to decline the invitation to become auxiliary to the institution of the American Bible Society, by a variety of considerations:

(1st. Because) “they are persuaded that the vast extent of territory to be represented must render a National Society in reality impracticable, and that the attempt will eventuate in the establishment of a Bible Society in New-York acting from the disposal of funds drawn from every part of the Union.”

It appears by the introductory paragraph, that the Directors undertake to assign to the Baltimore Society their reasons for not having co-operated in the formation of the American Bible Society; which, at the time when that Report was made, had been several months in existence and successful operation. What is very remarkable, the Directors give their objections to the National Institution as founded on their impressions respecting it at this last mentioned period. They do not say, they formerly supposed, but “they are persuaded,” “they believe,” &c

In detailing, however, the grounds of their opposition to that Institution, they fancy something in embryo, and pourtray its leading features in such colours as to present a complete caricature, having so little resemblance to the American Bible Society, as it really existed at the time, and as it is described in its constitution, that, if the supposition could be reconciled with other facts, one would be strongly inclined to suspect they had never read or heard of that constitution. If this latter supposition be correct, what excuse can such respectable gentlemen as these Directors are known to be, make, for so decided and so public an expression of their opinion against the nature and tendency of so important an Institution, of which they had no correct knowledge; especially, when that opinion is calculated to have so extensive an effect in withholding or restricting the beneficent co-operation of so large and opulent a district as that which forms the bounds of their Bible Society?

It was indeed true,—not that the attempt to establish a National Bible Society *would*,—but that it *did*, several months before the Baltimore Directors uttered their prophecy, “eventuate in the establishment of a Bible Society in New-York;” just as the attempt to establish the British and Foreign, and the Russian Bible Societies, eventuated in the establishment of Societies in London and St. Petersburg: it is also true, that these three institutions act upon “the disposal of funds drawn from a great distance.”

But 2dly, the Directors of Baltimore “are persuaded that these funds “may be more judiciously employed by the trustees of societies having a “local acquaintance and a local interest in the several states and counties “where the necessary means are to be procured.”

To this we reply: that the constitution of the American Bible Society recognizes in its auxiliaries, both the right and the propriety of employing their funds within their own districts, to the extent of what they may consider requisite for supplying the wants of those districts; and only requires of them to give to it what may remain after that supply. These “surplus funds” are to aid in advancing the great purposes of the National Society,—which purposes the several local societies are deemed inadequate to accomplish. If Bibles are to be sent to a great distance, it is presumed that the managers of a great institution, possessed of an extensive correspondence, will generally be better qualified to make a judicious distribution than a small society, having few or no correspondents, and consequently possessing little information of the exact want of Bibles at a distance. The Baltimore Directors however think differently. They are opposed to the American Bible Society, because ‘a local acquaintance’ and ‘a local interest’ are in their opinion necessary to a judicious distribution of the Bible: yet from their 6th Report it appears, that their complaisance for the ladies of Baltimore must have compelled them, contrary to their ideas of propriety, to undertake the distribution of 150 dollars worth of Bibles “in the western part of our continent,” in which it is most probable they had neither “local acquaintance,” nor “local interest.”

The *third* ground of objection to the American Bible Society, stated by the Baltimore Directors, namely, “*the inevitable expense of conveying delegates from every principal society,*” &c. is so void of foundation in point of fact, that a simple perusal of the constitution will do away all apprehensions on that score, which a total ignorance of that document could alone have created.

The above mentioned Directors object to the American Bible Society in the *fourth* place, because “they are persuaded there will be a less active “co-operation in the cause, when the agents to employ the funds raised “are distant and unknown; that the subject of Bible Societies will be less “talked about, less felt and understood, than if the objects of benevolence “were wholly dependent upon the zeal, wisdom, and bounty of their own “neighbourhood.”

As this objection relates to a hypothetical, and very fanciful state of things, totally foreign to any thing to be found in the constitution of the American Bible Society, or in the nature of its operations, it needs no refutation. As to the idea that the national institution will lessen the zeal of the inhabitants of this country in the Bible cause, we trust that the following facts will amply prove the

very reverse of what is apprehended :—In one year from the formation of the American Bible Society, upwards of fifty new Bible societies were instituted : while in the preceding year of 1815, the new Bible societies formed were less than half that number. And upwards of forty of the societies instituted during the first year of the existence of the national society, were formed *as its auxiliaries*.

5thly. The gentlemen above mentioned, “believe finally, that while a national society can never long be conducted with vigour in so great an extent of country, *all* the valuable purposes of a national society can *as well* be effected by an intimate epistolary correspondence among the distinct and independent state and county societies.”

The Directors here favour us with their creed.—If after the evidence afforded by the British and Foreign and the Russian Bible Societies, that a national institution *can* for a long time be vigorously and successfully conducted, these gentlemen do not find their belief shaken, they certainly will not be accused of credulity. There are nearly six hundred Bible societies in the British dominions, and upwards of two hundred in this country. Can there be any rational ground for a doubt, whether, in either country, these several societies, acting separately and independently, could transact business on an extensive scale, procure stereotype plates, print large editions of the scriptures, supply the wants of distant and destitute regions, with the same economy, dispatch and system, by setting to work their hundreds of Secretaries in active correspondence among each other, as could either of those national institutions, which in their nature are so much better calculated to concentrate the information, and the resources of the whole, without being embarrassed by the conflicting plans and opinions of so great a number of independent establishments ?

In the above report, the Directors kindly conclude, by giving an extract from the address of the convention which formed the American Bible Society. Had they also inserted the constitution of that society (which might have been taken from the same pamphlet) they would have conferred a greater favour ; since the latter document accompanying their objections would have rendered any reply to these unnecessary.

Although we have thus freely commented on the groundless preconceptions, and awkward and inexcusable mistakes of the Directors of the Bible Society of Baltimore, we are not forgetful of the past zeal and usefulness of that institution : and we feel grateful to its Right Reverend President for having given to the Bible, in this country the sanction of his Episcopal example. We hope that as the Directors become better acquainted with the American Bible Society, they will form a more favourable opinion of it ; and that, as their annual meeting is not very distant, they will embrace the opportunity in their next report to correct those representations of imaginary evils ascribed to it which have been the subject of these remarks. In the mean while we heartily unite in the wish expressed in the *fifth* report of that society, (page 11,) “That in a cause where all denominations, every community, and almost every nation are together striving for the glory of God and the salvation of man, the citizens of Baltimore will not subject their name to disgraceful comparisons and to foul reproach.”